to which, we assimilate them more or' less. 'Finite objects
are indeed more or less sources of happiness, for they are
parts or moments of the Infinite but the infinite alone is
blissful, the embodiment and source of inexhaustible happi-
ness and, therefore, the only object of perfect love. *The Brahmananda Valli of the Taittmyu Upanishad* says :

<( That which is self-made (that is, self-existent) is verily joy.
It is by gaining joy that the creatures become happy. Who could
breathe, who could live, if this blissful one did not exist in the heart ?
It is this who gives happiness. It is only when the creature gains an
immovable footing on this invisible, incorporeal, inscrutable, and
self-supported one, that he becomes fearless."

The most' impressive exposition in the Upanishads of the Infinite and his blissfulness is to Oe found in the *Narada-
Sanatkumara Samvada* of the *Chandogya Upanishad.* After
a long enumeration of categories of spiritual conceptions forming an ascending series, *Sanatkzimara* at last comes to the
*Bhuman,* the Infinite, which alone he pronounces to be blissful. He says :

'' The Infinite alone is bliss. There is no bliss in the finite. The
Inlinite alone is bliss."

The definition of the Infinite that follows has never been excelled, says Max-Muller, by any since given. Th6 attributes of the *Bhuman* mentioned in the dialogue, namely,
blissfulness, immortality, all-pervasiveness, establishment in
His own glory, His being the .Self of all, and His being such
that when He is seen and heard, nothing else can be seen and heard, are most comprehensive. The Rishi says :

"When one sees nothing else, hears nothing else, understands
nothing else,—that is the Infinite. That which is Infinite is immortal.
that which is unite is mortal. ' Sir'' (says

Narada to Sanatkumara)
"In what does the Infinite rest"? "In its *
own greatness. In
the world, they call cows, horses,
elephants, gold, slaves, wives, fields
and houses, as so much greatness- [f] I do
not mean this, he said,
because, in that case^ one thing rests
upon another. It, that is, the
infinite, alone is below, it is above, "it is
behind, it is before, it is to